/33 cont./

789 with incredible volubility, and finally made thrusts with grim
791 gestures in the four directions, shouting: bobuto! disperse! It is therefore exactly the same procedure that Boas observed among the Central Eskimos (2). If the rain comes down in spite of this,

2. Petermann's Mitth., 1887, p. 309.

the conjurer chews up a root and spits the pieces into the air, naturally only when the storm is nearing its end.

754 If the sorcerer wishes to harm an absent person, he uses a small bow (šibate) to shoot an arrow with two snake teeth at the tip in the direction where he suspects that his victim is. The latter is then overcome by an incurable sickness.

Animism. Masked Dances.

791 Although so few details about the religious beliefs of the Karaya are known, it can already be determined that the animistic world-view, as the lowest form of religious life, manifests itself among them in exactly the same way as among other better studied South American tribes.

For them, too, the phenomena of half-life in sleep, the extinguishing of all vital activity in death, and dreams and visions are proof of the presence of a spirit world separate from the material substratum, in which every individual, human as well as animal, who, according to Indian belief, differ from each other only in their physical form, has its immaterial phantom.

754 They know from experience that in dreams the spirit leaves
828 the body of the sleeper to wander about and to meet other persons or
● [794] spirits; they know further, even if it is only through suggestive influencing, that the witch doctors, gifted with higher powers, can at will put themselves in a sleeping state, in which their souls fathom secret matters, enter into animals in order to frighten and to injure enemies as "werewolves," and, in short, do all those things by means of which shamanism everywhere knows how to secure its influence in uniformly recurring fashion.

6:Cook M-3,4 (ca. 1900) 1909
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comb with very long, sharp teeth. With this barbarous tool, the primitive surgeon rakes and tears the back of the patient, who holds himself immovable by firmly grasping a post or tree. The blood is caught and removed on palm-leaves. When sufficient blood has been drawn, sand, and finally pepper, is rubbed into the wounds. Even when a Karayá is not sick, he submits to this very painful operation, believing that it will be beneficial to his health. The bleeding of persons on the back is practiced by low-class civilized Brazilians.

Not much is known concerning the religious belief of the Karayá. But it is fully established that they entertain an animistic conception of the world, which is the lowest form of religious belief and practice; and it expresses itself with them in the same way that it does with the better known South American tribes. Their observation hourly suggests to them the idea that every effect has an intelligent cause; for, whenever they are able to trace an effect to its cause, as, for instance, in the doings of men and animals, that cause appears to be psychical rather than material; an intangible, incomprehensible something that we call Mind. Therefore, they firmly believe that Minds, intelligence, or invisible, immaterial Personalities, dwell, as an Ego, or as Genii, in every material object, animate or inanimate, such as animals, trees and mountains, and direct all the operations of Nature; and that brutes are differentiated from men only by their bodily form, every creature being alike a duality—having a psychical as well as a physical Self. Moreover, the phenomena of the half-life in sleep, together with dreams and visions, and the cessation of all vital activities at death, furnish to their minds clear and positive proofs of the existence of a spirit world that pervades, or lies beyond the world comprehended by the senses. They believe that in sleep and dreams, the Ego, or Shade, or second Self, steals away from the body of the sleeper to roam about and to associate with other shadowy personalities or spirits. They are convinced, furthermore, that their priests, or conjurers, are endowed with some supernatural, or mysterious powers which enable them to put themselves